

The Brooklyn Jewish Center Review

December

1955

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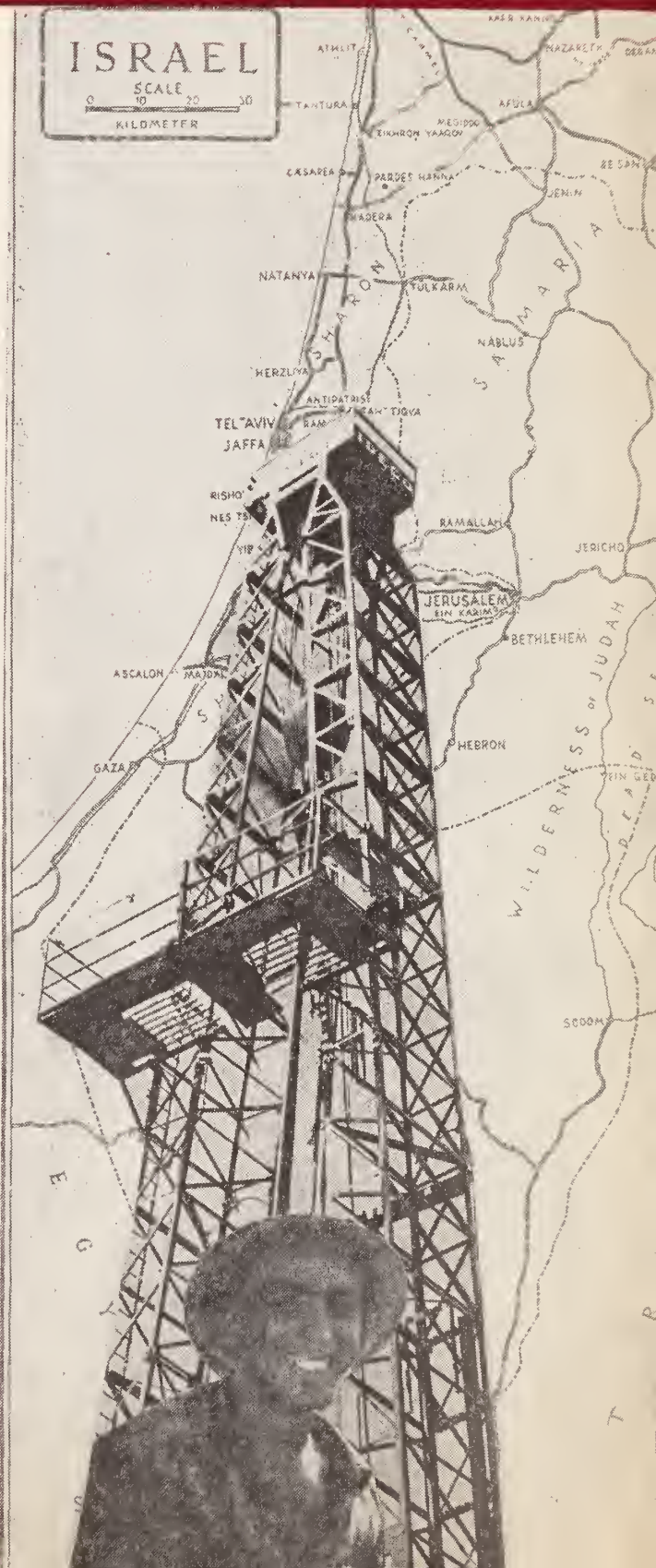
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ISRAEL OIL



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George Denny, Jr.

FORUM

WEDNESDAY, JANUARY 18, 8:30 P.M.

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THE CENTER REDEDICATES ITSELF

ON SUNDAY evening, December 11, the three-month-long drive to augment the financial resources of the Center was culminated with a gala dinner-dance. It was a jubilant and successful affair. But more important, an extraordinary spirit was in evidence, a spirit of renewed devotion to the Center and to the Center's program. This spirit animated alike the older generation and the younger generation, the founders and the newcomers to our membership. The occasion joined the entire membership into a union of purpose for the support of the expanding activities of the Center and its message of faith to our community. Too long has the Center been contented with the glories of the past and lived in financial apprehension of the future. The vigorous support and devotion displayed in this drive gives us the confidence to look to the future with the knowledge that whatever the obstacles the Center will overcome them.

A spirit of rededication to the ideals of the synagogue hovered over this event in keeping with the message of Hanukkah. There are many subtle and dark forces that seek to deny the synagogue its primacy in Jewish life and which try to drive it into the arena of competition for the attention and support of the public. The members of our Center have shown their understanding and appreciation of the place of the synagogue and has through this undertaking rededicated themselves to the synagogue and its message. On this evening, the third night of Hanukkah, we gave ourselves anew to the structure of this Center to the ancient ideals and beliefs of Judaism. Time has but made them more splendid, and the challenge of their appeal more imperative. We pray that through our faithfulness to our beloved institution, those ideals and beliefs will be perpetuated and strengthened.

DR. BENJAMIN KREITMAN.

RELIGION IN THE SCHOOL

THE Superintendents of the New York public schools have recently issued a statement in which they recommend to the Board of Education the teaching of moral and spiritual values in our schools. These moral and spiritual values to which the Superintendents' statement refer are, according to their lights, derived from and based upon the classic teachings of religion. The Superintendents support their recommendation by the fact that "belief in and dependence upon Almighty God was the cornerstone of the nation." This proposal has received the powerful support of some of the leading ecclesiastics and church bodies in this country.

Sincere churchmen have long looked with dismay upon the growing estrangement of the younger generation of Americans from their spiritual heritage and the generally increasing secularization of American culture. Yet there is a renewed interest in religion and an appreciation of its paramount importance among many segments of our population. The churchmen have, therefore, found this an opportune time to introduce into the school curriculum the teaching of religion and to counteract thereby the secularist tendencies.

Aside from the insurmountable pedagogic and administrative difficulties in

teaching a neutralized, watered-down religion in the public schools, which is bound to bring partisanship and prejudice into our school curriculum, the well-meaning Superintendents and their supporting churchmen are putting in jeopardy the greatest bulwark of American democracy, the separation of church and state. This doctrine of the separation of church and state is the ultimate guarantee of religious freedom in a country such as ours, which embraces a wide variety of religious and religio-ethnic groupings. To do away with this basic doctrine is to tear out the historical moorings of American democracy. The New York Board of Rabbis is to be congratulated on its courageous and vigorous opposition to this recommendation.

The Jewish group, the oldest ethnic-religious group, is equally concerned with the growing secularism of American life. But it has turned to the synagogue and the synagogue school to counteract these dangerous tendencies. The Jewish community has invested much money and manpower in developing the daily religious supplementary school. We offer this experience and this pattern of accomplishment as a model for the Christian community of America, and thereby avoiding placing on the public school the dangerous burden of teaching religion.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבד" "עצמנו"

An Intimate Chat Between Rabbi and Reader

OUR BELIEVING YOUTH

RECENTLY read the results of an interesting survey, published in the July, 1955, issue of *Jewish Social Studies*, dealing with the attitude of our young—both the adolescents and the more mature youth—toward religion and ritual observance. This study was made by three sociologists in a fairly large Eastern seaboard city with a Jewish population of 8500. Of this group they interviewed about 200 families, parents and children. I was particularly interested in the responses of the youngsters.

Overwhelmingly, those interviewed wish to retain their Jewish identity. Surprisingly enough, 97% of the adolescents when asked "What is a Jew?" replied in terms of religion. It is apparent from this that religion has come to represent an acceptable symbol of identification, particularly to teen-agers.

With respect to synagogue attendance, there seems to be no wide-spread rebellion, no feeling of being forced by traditionally-minded parents who insist on their

presence at worship "because it is good for them." Of the adolescents who attended synagogue services at one time or another (over 90% of the total teen-age group) the majority feel that they go because of their own desires rather than because of the urgings of their parents.

To the question "How do you feel about going to synagogue?" we find that 61% say that they enjoy the experience. Only 11% showed negative feelings.

Asked, "How do you feel about your parents' observing these customs?" (referring to ritual customs and ceremonies), 83% of the adolescents reacted positively to the customs their parents observe.

The study comes to the conclusion that "organized religion is viewed with favor and gives promise of being a stable influence in the Jewish community of the future," and also that "the era of *sturm und drang* appears to have drawn to a close."

I have only touched on a very few phases of that full and interesting study.

By coincidence, I also read the section on "Education" in the November 21 issue of the magazine *Time*, and there too I found a most revealing summary of a new religious revival among the students of our American colleges.

This survey, sponsored by the Carnegie Corporation of New York, was made by four Cornell sociologists of 7,000 students at twelve colleges and universities. Of those questioned, eight out of ten said that they felt a need for a religious faith. Only 1% described themselves as atheists. The report describes in detail the increase of interest in religious studies in most of the universities.

Both of these studies should serve as a challenge to all of us who are interested in preserving Jewish religious life in America. Unlike the past few generations of American Jews, the new generation is ready to receive their spiritual heritage. It is for us to take advantage of this great opportunity to present to them, in meaningful terms, the values, the richness and the worthwhileness of our ancient religious traditions even in this ultra-modern age.

Israel H. Peruthal



THE commercial exploitation of oil from Heletz I, in the Negev, began last week as the Minister of Development, Mr. Mordecai Bentov, opened a valve and released the first test flow. Aluf Y. Barnea, head of the Lapidot-Israel Oil Prospectors, Ltd., the group which set up the

OIL!

Heletz rig, announced that the first day's output will be donated to the voluntary Arms for Defense Fund.

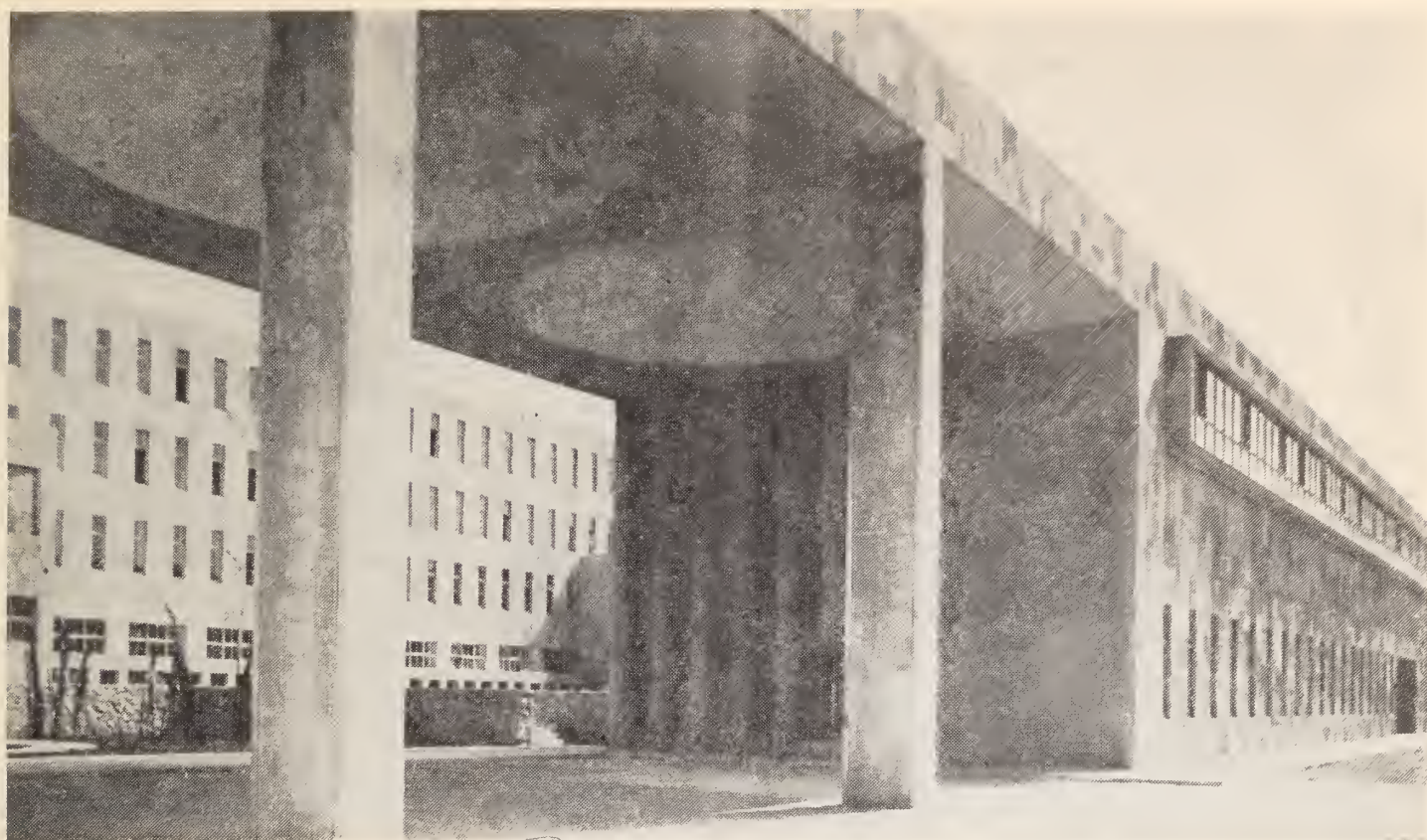
Preparations for the commercial exploitation of Israel's oil find have been proceeding since the "black gold" was first struck at 4,906 feet on September 22. A second, larger oil stratum was tapped forty feet below three weeks later. The current flow is being pumped from the second stratum.

The oil is being shipped by tanker-truck to the Haifa refineries for processing. Construction of a pipeline from Heletz to the Ashkelon railway station, from which the oil may be shipped by rail to Haifa, is already under way. Plans

for laying a pipeline to Haifa are also being considered.

Orders for \$2,500,000 worth of oil-drilling equipment have been placed in the United States in order to intensify drilling operations by various Israel and American groups.

New drillings have been started in the Heletz area and at several other sites. The Lapidot-Israel Oil Prospectors, Ltd., have set up two additional wells in the area, and plan three more. Oil prospecting has started near Hatseva, in the central Negev by Lapidot, and drilling at a new site at Metsudot Yoav, near Negba, is also contemplated. The Pontiac Oil Company has started drilling at S'de David.



Hadassah Medical Center in Jerusalem

MEDICAL PROGRESS IN ISRAEL

By BENJAMIN KOVEN, M.D.

The following article is an inspiring survey of the remarkable medical and rehabilitation work in Israel. Dr. Koven is a well-known Brooklyn doctor associated with several hospitals. He has travelled in Israel and studied conditions there.

WHEN in May of 1948 Israel became an independent state, the doors of the new nation were opened wide to Jews of the whole world. This was against all rules of economics and of self-interest, for this country had not as yet recovered from the wounds of the war of liberation (1947-1948).

In 1949 Israel was visited by a great scourge in the form of an epidemic of infantile paralysis. Up to this time this disease was practically unknown in this region. This epidemic continued with greater intensity and severity in 1950 and 1951. Most of the available hospital beds were occupied by wounded veterans.

Barracks previously used by American and British soldiers were hastily converted into hospital wards. In some rural communities prefabricated houses and quonset huts were quickly constructed to isolate and treat the afflicted. These added difficulties occurred during the time that the tide of immigration was at its peak. Under ordinary circumstances such an epidemic in any nation, especially one in its infancy, would have wrought havoc among the populace. In many cases it could have been the cause of total abandonment of the project.

There were two great factors that had existed prior to the birth of this nation which resulted in a healthy development and growth of this new state. First was the spirit of the people within the boundaries of this land. In this present century the Jewish population in Palestine had risen from 60,000 to 450,000 to the time of the inception of the state of Israel. This increase was mostly com-

posed of persons not wanted in their land of birth or adoption. Many of them who had come to the shores of Palestine were of pioneer stock, possessing a great desire to rebuild their ancestral home. With this pioneer spirit they were able to change this country into a livable land.

In 1905 active colonization in Palestine began. Most of the emigres were from Russia. This was followed by two decades of further increase that coincided with the awakening of pride of homeland among the Jewish youth who had volunteered to form the brigades attached to the British armies in the first world war. The Nazi regime with its persecutions stimulated a very large emigration from Central Europe. This influx was very helpful to the future of Israel because among these refugees were found many leading scientists and eminent medical men. The aftermath of the war of liberation and the creation of the Jewish state culminated in the "gathering in" to the homeland of Jews of every nationality and condition of life. During the past fifty years immigrants from Asia and Africa, particularly from Iran and Yemen, constantly reached Israel in small

numbers. The creation of the new state produced friction with the surrounding Mohammedan states, resulting in nearly a total Jewish exodus from these Arabian countries. These were supplemented in large numbers by refugees from North Africa, especially Egypt, Libya, and Morocco.

The second great factor was the deep concern of Jewry the world over for the re-establishment of their homeland. When the burdens of Palestine and later of Israel were greatest, the response for help was of tremendous proportions. This effort to help and support the new state by the world at large was the greatest ever known in the history of civilized existence. Special credit must be given to the work of three great agencies that assumed the responsibilities for the necessary welfare and medical programs.

First perhaps in importance and early in the colonizing period was that splendid group of American women, the Hadassah. In the formative years the Hadassah did a magnificent job in the establishment of child health centers. It set up milk stations to supply the population with pasteurized milk. It brought the knowledge of sterilization and personal hygiene to pioneer communities. Together with the General Federation of Labor, which was organized at about the same time, it helped in the establishment of more health centers and infirmaries. With increased health security due to the efforts of these agencies, wages and production went up, illiteracy declined, and, the mortality rate went down. These health measures not only were available to the Jewish population but were also extended to their Arab neighbors. Many Arabs took advantage of this help, but most of them refused to adopt modern health measures because of superstition and of their desire to live according to the ways of their ancestors. In 1936 statistics showed that the tubercular and mortality rate among the Jews was about ten times less than their Arab neighbors.

One of the great achievements of Hadassah was the role it played in the founding of the Hebrew University and its medical departments. With the aid of the American Jewish Physicians Committee in 1927, these organizations, working hand in hand, drew up the plans which brought into being a medical center that

included a hospital, a medical research institute, and nurses' training school with all departments for complete medical care.

The first unit to be organized was a microbiologic institute. Its organization was dictated by the knowledge gained from experience that it was essential to disseminate exact knowledge regarding diseases peculiar to the Near East—malaria, trachoma, and various skin diseases. To transform a country characterized by lack of knowledge of hygiene and sanitation, it entered upon a wide program of education. This led to the recognition of the great need for further knowledge of subtropical medicine and hygiene and to the establishment of postgraduate courses concerned with preventive medicine.

In due course there followed the creation of departments of parasitology, bacteriology and hygiene, pathologic physiology, and experimental pathology. In brief, it may be said that most of the efforts of these postgraduate schools were toward solving problems that had immediate bearing on the health conditions

of the then existing Palestine. The results of these researches were among the greatest contributions to the welfare and future of Palestine and proved a great addition to our own present medical literature.

Today, one of the greatest medical needs in Israel is the training of young doctors. The misfortunes of the Jews in Europe have brought to Israel some of the most eminent continental scientists and medical authorities. The great majority of the present practising physicians have passed their fiftieth birthday, and they will require replacements if the future health of Israel is to be assured. The American Jewish medical profession, together with Hadassah, established an undergraduate school about three years ago. This school has the facilities for teaching the basic sciences and clinical medicine, the foundations of any grade A medical school anywhere. The first department of physical medicine and rehabilitation has been organized by Hadassah under the able guidance of Dr. Emil Adler. These facilities serve an impor-

An Israeli mobile medical unit furnishing medical care to children of the Arab population. An Arab staff helps.



tant role in providing student teaching in the latter subject.

At this point mention must be made of the Youth Aliyah movement. Founded by Hadassah, the task became so tremendous that the burden was taken up by other women's organizations. Of the latter, credit must go to the Council of Women Workers of Israel and its sister organization in America, the Pioneer Women; the Women's International Zionist Organization; the Mizrahi Women's Organization of America; and the Women's League for Israel.

These women's organizations set themselves two goals: first, the care and rehabilitation of refugee children and, second, their education. The first refugee children, arriving while Israel was still Palestine, came from Central Europe where the shadow of Hitler had already darkened their young lives. The great majority arrived shattered in health, both psychically and physically. Most of them arrived without their parents, who for the most part, were detained in the countries of their origin. After the establishment of the state of Israel, the great majority of children came with their parents from the Arab countries. They comprised a very large group because among these Jews the birth rate was very high. The sickness rate was also very high because at least 65 per cent were found to be suffering from trachoma and ringworm.

The women's organizations set themselves various tasks in their aim of rescuing the children. Some provided nurseries, visiting nurses, and hospital facilities. Others devoted themselves to methods of social betterment, stressing a program of general education that included language study, modern sciences, and the behavior and customs of the new society. Some of their greatest efforts were in the direction of vocational guidance and the development of natural skills. The results of these endeavors proved to be so remarkable that sociologic students from many countries visited Israel to study the rehabilitation of the youth and their subsequent conversion into fine and productive young citizens.

The second great agency for medical care is the Kupat Holim, or the Medical Branch of the General Federation of Labor, known in Israel as Histadut. The

Kupat Holim represents a form of pre-paid medicine and provides full medical care for all members of the Federation. It also maintains a nonemployment fund, a disablement fund, and special funds for assistance to the aged, widows, and orphans.

One of the important characteristics that distinguish the Kupat Holim from similar trade union health services in other countries is that the medical service it provides is almost exclusively in establishments belonging to the Kupat Holim. This carries with it the important psychological factor of giving the patient a



Students of the Medical School of the Jerusalem University

feeling of being at home and not an object of charity, a recipient of care to which he or she is entitled.

Because present-day Israel's colonization is chiefly along its periphery, Kupat Holim has followed the new settlements closely. Geographically, conditions have made it necessary to establish and maintain a permanent medical unit in every settlement. This service is augmented by traveling clinics of different specialists, who make visits to outlying districts at frequent intervals or whenever the need arises. While maintaining their own staff of full-time physicians, they are thus able to alternate the doctor's time and services between city and rural practice.

This agency's special contribution to the rehabilitation program of Israel is that it was the first to maintain complete programs of physical medicine in its larger health centers. Regular lecture tours are conducted in the various settlements, many of which contain large numbers of immigrants. The health education program includes lectures on nutrition, personal hygiene, sanitation, first aid, and

preventive medicine. There are now physiotherapy departments in many of the rural district dispensaries.

Kupat Holim was the first to build and maintain a hospital purely for rehabilitation, the Fineston House, which consists of a home for chronic invalids, to which 25 beds were later added to receive victims of infantile paralysis. These facilities are already outgrown, and another hospital, the Pulmonary Disease Hospital of Rananna, has been built. This institution acts also as a training school for technicians in physical medicine and its allied branches.

Through its affiliation with the Federation of Labor, the Kupat Holim in its rehabilitation program has been able to create sheltered workshops for chronic invalids. The Federation of Labor in Israel is not only a trade union but also owns and controls many of the important industries. The latter provide them with facilities for placing their disabled members in vocations compatible with their limitations of physical and mental health.

The Ministry of Health, the third important medical agency, came into existence as a regular governmental agency. This department carries the major share of responsibility for the medical care of new immigrants.

These new immigrants are first placed in detention camps under full quarantine measures. In the three months of their detention the immigrants receive complete medical and psychological check-ups. Aptitude tests are given to deter-

mine their abilities and aptitudes. The sudden and overwhelming arrival of so great a mass of immigration has put a very great burden and strain on the personnel of the Ministry. The recent epidemic of poliomyelitis further aggravated the strain. From personal observation one may say that the personnel is composed of exceptionally hard-working, self-sacrificing, and competent people.

A major function of this agency is the supervision and control of water supply, and especially the prevention of pollution. It supervises disease prevention by means of vaccination and immunization. Its present main problem lies in the search for and application of the most effective modern means to prevent the spread of any disease which immigrants may bring to Israel.

Since the terms of entry for the new arrivals were extremely generous, a substantial proportion of those who entered were found to require a great deal of rehabilitation. These widely opened gates brought individuals who presented every variety of human ills and disabilities. The blind, the maimed, the tubercular, and mental cases were not barred. Although often presenting no apparent ailments or deformities, many of these emigrees suffered from the effects of severe malnutrition. Many were unaware of the most elementary rules of personal hygiene. Many were mentally retarded, although not actually deranged. These immigrants presented a vast panorama of medical and social maladjustments. They often found it difficult to adjust themselves to their new environment because of their previous patterns of life. Changed language and altered customs hampered their adaptability to a new environment. A great difficulty in this vast influx of immigration lay in the fact that among them were very few physicians or nurses.

Within five years over 700,000 immigrants were admitted. Providing proper measures of rehabilitation to such a large number of persons with variety of languages and customs was a heavy undertaking. Rehabilitation has been defined as the restoration of displaced persons to the fullest physical, mental, vocational, or economic usefulness of which each may be capable. Defining the displaced person broadly, one may rightly assume him to be one who either by disease, injury,

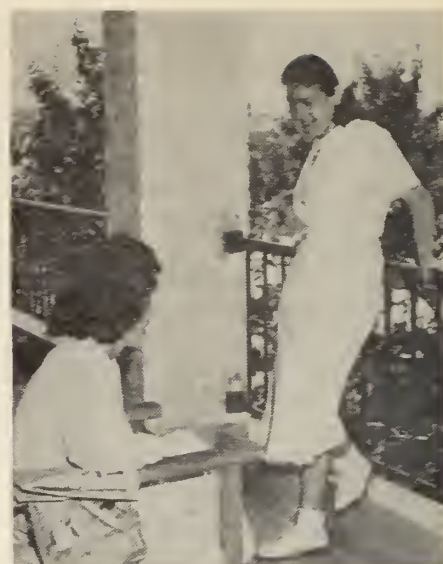
or racial ostracism finds it difficult to compete in the struggle for existence. In this sense no nation can count so high a ratio of displaced persons among its population as Israel does today.

The rehabilitation of so large a number of persons with these handicaps proved a tremendous task. The limited funds available to the government alone was inadequate. At this point—in 1949—the American Joint Distribution Committee, a branch of the United Jewish Appeal, stepped in with aid. The Ministry of Health and the National Fund jointly formed a new organization named the Malben. The main objective of this new medical agency was to develop a care and rehabilitation program for the physically and mentally handicapped. They were also to concern themselves with the aged immigrant. Since 1951 the entire financial burden of Malben has been assumed by the Joint Distribution Committee.

Much time was spent in studying the needs of these disabled and retarded persons and the availability of means for their proper placement and care. It was found that a major factor in the success of their rehabilitation was the preservation of the family unit wherever possible. It was decided to build special settlements and villages for the disabled persons and to accommodate those suffering from similar diseases or disabilities in communities instead of segregating them in hospitals and nursing homes. A village, Kfar Uriel, was created for about 100 families in which the head of each family was blind. Another center at Neve Chaim was set up for patients with arrested tuberculosis. Another was composed of active tubercular cases.

Settlements for nontubercular disabilities, for people suffering from chronic ailments, cardiacs, diabetics, arthritics, and paralytics or amputees have also arisen. Each village is flanked, on one side, by complete hospital and infirmary facilities for frequent medical inspection and treatment and, on the other side, by facilities for gainful employment, such as factory or workshop buildings.

In summary, the results of these experiments showed: (1) the feasibility of maintaining a home environment for the disabled person instead of hospital con-



Patient and nurse in Beilinson Hospital near Tel Aviv

finement with its many defects, (2) the possibility of providing these handicapped people with interesting and gainful employment to prevent the effects of idleness, and (2) providing means of employment within transportable reach of the handicapped person.

It is really a great thrill to watch many of these people, especially the paralytics and amputees, come into the workshop by means of wheel chairs and crutches and reach their work bench by their own efforts. Materials are supplied to them by means of a conveyor system. The work produced by them is chiefly confined to weaving, upholstery, carpentry, sewing, metal and leather work. More and more rehabilitation centers have been added, and now they number about 14. The employables usually earn and produce no less than healthy workers in similar enterprises. Funds in the form of a grant or loan without interest are provided for a substantial number of the physically or mentally retarded (especially the aged) whose earning power is markedly reduced. With these allotments they may establish a small business which they can run with the assistance of the healthy members of their families. It is interesting to learn that one of the finest agricultural developments in Israel is to be found in a colony of the blind. This achievement was made possible by the devotion of the seeing members of the families.

The above article is reprinted from the N. Y. State Journal of Medicine.

The following article is based on a sermon by Dr. Kreitman on the Sidrah of Toldot, delivered recently at the Brooklyn Jewish Center.

A Reappraisal of a Misunderstood Biblical Personality

THE GREAT CONSERVATIVE—ISAAC, SON OF ABRAHAM

by DR. BENJAMIN KREITMAN

OF THE three patriarchs, Abraham, Isaac and Jacob, Isaac seems to be the least distinguished. History, after giving birth to the great innovator, Abraham, seems to be resting and gathering strength for the next step of bringing forth the dynamic and colorful Jacob. Isaac, according to the Biblical biographer, leads a dreamlike, shadowy existence. He is literally a shadow or echo of his father Abraham. He moves over the same terrain and duplicates the story pattern of most of Abraham's life.

The Bible, etching in the personality of Isaac, does not provide it with the lines of decisiveness and the contours of originality. When it came time for him to take a wife, Abraham did not entrust the selection to Isaac himself but sent his servant Eliezer on this delicate mission. The wife chosen for Isaac by Eliezer with so much perspicacity dominated him all the days of his life. Maurice Samuel, in his recent book on the personalities of the Bible entitled "Certain People of the Book," rightfully calls Rebecca, wife of Isaac, the great manager. She was the one who made decisions and directed the affairs of the household. It was Rebecca, and not Isaac, who recognized the contradictory qualities of their twin sons, Esau and Jacob, and decided on Jacob to be the bearer of the legacy of Abraham. The Biblical historian seems to have allotted to Isaac little more than a historical pause.

By what merit then did Isaac deserve to be counted among the patriarchs? We expect from him somewhere an original and noteworthy contribution to the foundations of our people and of our faith. But where is that originality to be found in his career? Characteristically, Isaac's greatness and originality is to be found in an *unoriginal* story, recounted in this Sabbath morning's Sidrah, Toldot.

In a tale identical with one told a few pages back, we read about a time of drought and hunger in the land of Canaan. Isaac, together with his wife Rebecca, journey to the land of the Philistines where there is an abundance of food

and water. Fearful lest the Philistines lust for his wife, Isaac claims Rebecca to be his sister. When the untruth is discovered, the king of the Philistines surprisingly deals kindly with them both, even inviting them to settle in Philistia. Isaac eagerly accepts the invitation and soon thereafter sets about digging wells. The Philistines, it seems, do not share the king's generosity and dispute Isaac's rights over the wells. Through the intervention of Abimelech a reciprocal treaty of friendship is established and there is peace for a while between natives and the settler.

This is a most unoriginal story indeed. The very same plot, characters and development are in a story told about Abraham and Sarah. So strikingly similar are these two stories that the Biblical critics who follow the documentary hypothesis claim them to be one original story that came into the hands of two different editors. According to these scholars, these two different versions of the same narrative, one about Abraham and Sarah and the other about Isaac and Rebecca, stem from two unrelated documents placed together. Inspired and reverent scholars, however, have shown that if examined closely and studied deeply, the Biblical text reveals an all-embracing psychological unity, in whose design the repetitions are explained.

The Bible had a purpose in repeating this old story with Isaac as the protagonist. Only in a repetition of this incident in Abraham's life could Isaac's particular greatness and uniqueness be seen. Towards the end of this repeated episode a variation is sounded that is special to Isaac. After having given way at first to the disputing Philistines, "Isaac returned to dig again the wells of water which had been dug in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham. And he gave them the same names which his father had given them."

The Bible informs us of some names which were presumably originated by Abraham and the procedure Isaac followed in reapplying them. Isaac took the old names *esek*, "false claim," *sitnah*, "feud," and *rebovot*, "freedom," to memorialize his own disputes over these wells. Thus the old names came to life again, infused and informed with new reasons and new experiences.

We are given one complete example of the use of an old name for a new experience in the name "Beer-Sheba." In the first story of Abraham, it received its name Beer-Sheba—literally meaning the well of the seven—because of the seven lambs Abraham had given the king of the Philistines as a visible sign of their friendship pact. Isaac too at this well made a friendship pact with the Philistines by way of a sacred oath and gave it the same name, "Beer-Sheba"—this time meaning the "well of the sacred oath," because *sheba*, in its root form, means both seven and an oath. Because Isaac kept the old name originated by his father, the name remained so until this very day. "Therefore the name of the city is Beer-Sheba to this very day." Such is the power of the reaffirmation of the old by the new; the old cannot be removed by the accidents of time.

In this unoriginal and repeated story the Bible establishes the greatness of Isaac and tells of his unique contribution to the founding of the Jewish people and the Jewish faith. Isaac, son of Abraham, was the great conservative. He was superbly skilled in the art of conservatism, the art of conserving the past by breathing into it the life of contemporary experience. He brought to this enterprise a strategy which might well be considered the ideal for conservatism. It is a strategy that unfolds itself in three successive stages. First, Isaac dug only, or mainly,

the wells that had already been established by his father—"And Isaac returned to dig again the wells of water which had been dug in the days of Abraham." Secondly, he removed the silt, the rock and the debris with which the Philistines in their hatred had stopped up these old wells. And lastly, he gave the wells the same names which his father before him had used—*Vayikra laben shemot kashe-mot asher kara laben avin*—"And he called them by the same names his father had originally given them."

Isaac did not simply repeat his father's words. The text takes great pains to show us that Isaac reaffirmed the old names as a result of his own experiences.

This was the strategy of the Bible's great conservative. He returned to his father's wells, he let their waters flow again by removing the accretions of time and circumstance, and he maintained their identity by infusing the old names with his new experiences.

It takes great courage to be an innovator, a blazer of new trails, a builder of new paths. At certain times it takes equal courage to be a conservative, that is, a conservator of the past. In fact, the new trails, the new paths and the innovations will soon disappear if there does not follow an Isaac to reaffirm them. It takes skill and imagination to preserve the newness of the past amidst the changing scene.

I must admit that in previous years I was unhappy with the phrase Conservative Judaism, the name for the version of Judaism embodied in the United Synagogue of America and taught by the Rabbinical Assembly, made up mainly of the Alumni of the Jewish Theological Seminary. To my mind, as to many others of my colleagues, it did not reflect the dynamic qualities of this movement. The name came into being, so we felt, by an unfortunate accident of history. Reform sounds bold and dashing; Reconstructionism sounds daring and adventurous; orthodoxy, which means in the original Greek "right opinion," breathes self-assurance and confidence. But conservative brings to mind a gray stability and stodginess. How I envied the felicitous names of the other branches of American Judaism! Continued reflection and experience with the problems of American Jewish life has brought me to

the point where I believe that if we were setting out now in search for a name the only name we could properly choose is Conservative.

We are confronted today, as we have been for the last fifty years, with the dangers of Philistinism: Philistinism of civilization that has raised the commonplace to a position of eminence, a Philistinism of culture that has given primacy to material values over the spiritual; a Philistinism of continued hostility towards the Jew and his teachings, and a Philistinism of assimilation that puts in danger our very existence as a distinct group in American life. Faced with such dangers Conservative Judaism has adopted the plan and strategy of our father, Isaac. We dig the wells established long ago by our ancestors, we set out to remove the accretions of ages that have choked up these ancient wells, thus letting the living waters flow again, and we gain a sense of continuity and permanence by breathing into the old names contemporary life. This strategy of conservatism calls for boldness and dynamism. It may not be as spectacular as the others in their interpretations of Judaism. But we must have the courage to resist the temptation for the spectacular. Imagine what would have happened if Isaac had neglected the wells of his father and dug new wells or dug the old and given them new names. All of Abraham's labors and sacrifices would have been lost.

Should there never be the digging of new wells and the giving of new names? Yes, when there isn't the lurking danger of Philistines ready to destroy the old. The danger of Philistinism is so great that we must concentrate all of our energies and skills in conserving the old and reinterpreting it with new thoughts and new insights.

I have just returned from a convention of the United Synagogue, the parent body of all Conservative Synagogues, Centers and Temples in this land. Over 800 delegates had assembled from all parts of this country and Canada to discuss problems and issues facing the American Jew. In the larger sense, these delegates and the members of their congregations are the Isaacs of our day who strive to conserve the past in the face of the Philistine danger. The presence of these Isaacs and the spirit that animates them augurs well

for the future of American Judaism.

Unlike the Reformists or the Reconstructionists, the men and women of the United Synagogue hold their heritage and tradition so dear that they are unwilling to risk the old for new adventures and new experiments. Unlike the Orthodox, the men and women of the United Synagogue insist on redigging the ancient wells and clearing them from the debris of ages. It is imperative that these wells should flow again and give us of their living waters. The Orthodox imperil Judaism by sanctifying those elements that have stopped up the ancient wells of inspiration and faith.

There is a time for an Abraham and a time for a Jacob. This is the time for an Isaac. As Conservative Jews, these words of the Bible are our guide: "And Isaac returned to redig the old wells dug by his father Abraham."

*May we have the courage
and loyalty of Isaac to reopen
the old wells in the face of the
Philistine danger;
the strength to resist the temptations
of digging new wells to the neglect
of the old;
and the wisdom to link ourselves
with the past and bridge ourselves
towards the future by reinterpreting
the old names.*

Thus will Judaism be for us as it was for our fathers, a "well of living waters."

Amen.

"PRESIDENT'S CLUB" TO CALL CONFERENCE

THE "President's Club"—unofficial body composed of presidents of major Jewish organizations in the United States, is planning to convene a large Jewish conference in Washington. The conference, which will be held in the middle of January, will bring to expression the sentiment of various groups in American Jewry on the Middle East policy of the U. S. Government. It will voice the wishes of organized American Jewry on such subjects as the selling of American arms to Israel, conclusion of an American-Israel security pact, mediation of an Arab-Israel peace. A similar national conference took place in Washington about a year ago and was addressed by two very high officials of the State Department.

DREAM IN THE DESERT

By JACK GOLDFARB

This article was written by Mr. Goldfarb two years ago following a visit to Israel. The two settlements he describes with prophetic foreboding were attacked by Egyptian forces this summer and suffered casualties. The settlement where the author's bus ride terminated is Nirim, and the other one discussed is Ein Hashblosa.

THE weatherbeaten, olive-colored bus rattles southward out of Beersheba into the Negev Desert in Israel. It is late afternoon and the descending sun slips farther into its downward arc. The hardy passengers bounce on the hard leather seats, gathering dust in their faces as the rumbling vehicle churns up clouds on the parched road. You tire of the bleak, barren scenery between settlements, and you turn your eyes toward your companion-travelers: serious-faced sun-browned soldiers wearing black side-perched berets, teenage girls and boys from the *kibbutzim* in blue blouses and khaki shorts, youngsters from Morocco playfully annoying each other to relieve the boredom of the long journey, a curly-haired youth and an attractive dark-eyed girl chatting intimately and holding hands on the back seat.

The sun falls below the horizon now, and minutes later, enveloping darkness possesses the earth. Except for a few yards of illuminated roadway in front of the bus, and the silver gems of light sparkling from the velvet sky, the lonely voyagers whirl along in a void of blackness, as if between distant planets. The gears groan and gasp for steel breaths as the bus struggles up steep inclines. The driver maneuvers the conveyance around the sharp twists in the winding road. Now we plod along a bumpy, crater-filled path that tests the strength of the axles and the resiliency of the tires.

But listen! The challenge of the sombre night and the trackless desert is taken up by the high spirits of the group. They are singing in lively, almost defiant tones. One of them starts off a chant, and in an instant the chorus swells. Now and then a melody familiar to American ears makes one smilingly appreciate the universality of music "Old MacDonald Had

a Farm," "He's a Jolly Good Fellow"—sung in brittle, throaty Hebrew words.

The bus plows along the almost impassable strip of terrain and comes to a halt with a final jolt. Slowly the passengers gather their bundles and knapsacks, shake off the tedious ride with an elongated stretch and file out into the slightly chilly desert air. About half of the people remain at this settlement where the bus has brought them, and the others, myself included, must go on foot to the smaller *kibbutz* two miles away.

We tread briskly along a primitive path across the sandy soil with the specks of light in the distance as our goal. Close to hostile frontiers on a moonless night,

of the Caterpillar, our eyes try to take in the scene. We gaze from the strange silhouettes of nature in this reawakening land to the age-old patterns of stars overhead . . . from the rugged and alert faces of these pioneers to the swinging leather holsters on their hips . . .

This is the Negev. A vast, wedge-shaped stretch of uninviting land that begins at Beersheba and reaches to Elath. The Negev forms a part of the Sinai peninsula to which Moses led the liberated survivors of slavery in Egypt. In biblical history, Pharaoh's pursuing hordes were engulfed. Today the danger that the pursuers may again attack is still present.

Here in this *kibbutz* ninety persons are



Israeli settlers on their way to work with pitchforks and guns. The location is near the Gaza strip, where the violence has been acute.

one does not wish to dally. Halfway to our destination, a beam of light and the whirring sound of an approaching motor brings us to a halt. Cautiously we wait, but sharp senses soon identify the settlement's own tractor which has come out to pick us up. With a hearty exchange of "Shaloms" echoing through the wide silence, we clamber aboard. As we navigate the rocky road back to the *kibbutz*, and conversation is subdued by the roar

banded together in the common objective of creating a fruitful and habitable home for themselves, their children, and those yet to converge on this area in later years. Diligently, hopefully, they plant seedlings, trees, crops of vegetables, patches of fruit. They tend the chickens, milk the cows, shear the sheep—sell their surplus to buy other necessities.

But there are difficulties aplenty. The fight against nature and man is constant.

Weeks of ploughing, planting, and irrigating are nullified by the unyielding soil and the lack of rain. The profit of months vanishes when prized cows and sheep are rustled off by night marauders.

Operating with almost predictable regularity, the infiltrators cross the borders before the moon rises, creep stealthily through the concealing gullies in search of something to steal—irrigation pipes, arms, livestock. The more daring ones come armed with knives and guns. They come to kill and be killed. Both sides maintain a steady night watch, and the crackle of gunfire is not an unfamiliar sound. But each shot does not mean the discovery of intruders. Nervous guards more often find their targets turn out to be prowling jackals or rustling bushes. The deep slumber of the settlement's children is seldom disturbed by the disquieting sounds, and even the ears of their parents become accustomed to the bark of a rifle or the piercing howl of a hungry jackal. These desert pioneers have worked hard by day, and they sleep heavily by night.

A struggling community of persons who band together to live in an outpost can chart their progress by the structures they erect. Basic to the welfare and economy of most settlements are the vital shelters. These are the children's house, tents and barracks for the adults, a dining hall, a washroom and an outhouse. As the group grows in numbers and in economic integration, new construction goes on—a library or "culture house," a clinic, a garage, a water reservoir, an administrative office, a powerhouse, a post office. In the meantime, the original buildings are improved, and the pioneering handful expand into a village, multiply into a town, and someday will swell into a thriving city.

So goes the dream.

Israeli soldiers on trucks and camels patrol the borders, constantly on the alert for attackers and infiltrators.

FIRST CHOW

By JULIEN L. SIMON

JACK rested his tray on the shiny chrome rails and he stuck out his hand for the half of grapefruit. He took it, and he considered the grapefruit, a fruit from a tall tree, a fruit that is good food. All the food at the end of the mess line was good food, but at the other end the food stank—the stink of the forbidden. Yet Jack had to eat.

"Stick out your tray, sailor." Jack lifted the tray off the tracks and held it under the two wooden forks in two huge hairy hands that heaped the corner of the partitioned bakelite with skimpy slips of lettuce, two chunks of red, over-ripe tomato; it was not like salad at Jack's home, thick with turgid cucumber, bursting cabbage and lettuce, hard snips of celery.

Jack had arrived at the Navy training base the day before. He moved along the mess line. Men around him were eating, gulping, none knowing that it was the Sabbath eve and that candles burned near the window of his home to greet the Sabbath queen. They could not see Mother bent lovingly over the candlesticks, bringing the last, smooth flame to the wick, coaxing its bend end to straight up, up into majesty, so that it would take the light; they could not see her hands moving gently before the candles, causing shadows to dance on her face; they could not know the delight of taking a sip of home-made sweet wine, or the taste of the tender Sabbath chicken.

It was not tender chicken ten short steps away. Jack moved on, the smell

filling his mouth and stomach, turning him queasy. How would it get past his lips, down his throat? Fat and water don't mix. The lump would lie like an ulcer in the middle of him. He would throw up. He knew it. The pork would make him throw up.

It wasn't really that pigs were filthy; pigs don't eat garbage any more and they were kept clean, as clean as any cow or sheep. But pigs didn't have a cleft foot as the Law said they must have, and their tails were crooked, not straight.

Jack moved on, the stink growing greater, closer. Corn bread and blobs of butter dropped in another space of the mottled brown tray; they did not fill the big, round space in front. Now vegetable soup of drowned carrots and driftwood weeds. Closer! Now a shovel of mashed potatoes slung from six inches away, almost missing, causing white, motionless, rivers to run over the levees, engulfing the bread and the soup bowl.

Jewish women don't mash potatoes so fine and don't sop milk in them to make them so creamy. You don't even need teeth to eat these potatoes, they slide right down your throat and into your stomach without chewing.

Why should he eat this stuff? He could fill up on bread and butter, on milk and vegetables; and pork only comes two or three times a week. Last night, Jack's first Navy meal, it was roast beef; not kosher roast beef, but that was all right.

(Continued on page 23)



*The Story of a Hero
Immortalized by Venice*

THE FORGOTTEN FIGHTER FOR FREEDOM

By ALFRED WERNER



Daniele Manin

WHEN I was in Venice some time ago I became reacquainted with one of the most interesting figures of modern history, Daniele Manin. On a previous visit I had seen Manin's gorgeous tomb affixed in a niche on an outside wall of Saint Mark's Church; I also saw his statue, with the Lion of Venice on its base, located in a large square named after Manin, but it had not occurred to me that he might in any way be connected with the story of Venetian Jewry. Much later, however, in the writings of Benjamin Disraeli, I came across a curious reference to Manin and his contribution towards the Venetians' fight against foreign domination:

"Even the insurrection and defense and administration of Venice, which, from the resource and the statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew, Manin, who, by the bye, is a Jew who professes the whole of the Jewish religion and believes in Calvary as well as Sinai, a converted Jew, as the Lombards styled him, quite forgetting in the confusion of their ideas, that it is the Lombards who are the converts, not Manin."

Actually, Disraeli, who was born in the same year as Manin (1804), and whose parents were of Italian descent, was mistaken in claiming the Italian hero "a Jew

who professes the whole of the Jewish religion"; he was a half-Jew, and he professed the Catholic faith. But all of his biographers seem to have found Jewish traits in his character, pointing especially to his unshakable optimism; he took a profound interest in Biblical studies, and several Jews assisted him loyally in his life-and-death battle to save the Venetian Republic. Unfortunately, few tourists bother to visit Venice's Museo del Risorgimento, which covers Venetian history from the era of Napoleon to the first World War. In this museum several rooms are dedicated to the memory of Manin; the museum carefully preserves portraits and letters of the Manin family, as well as his political manifestoes and other important documents pertaining to his activities as a benevolent "dictator" of Venice. Venetian Jews with whom I talked were pleased to see my interest in Manin, the man to whom Cecil Roth has devoted several pages in his now classic work on the Jewish community of Venice.

The Jews of Venice represented a sort of aristocracy among the Jews of Europe prior to the era of Moses Mendelssohn. According to legendary reports, even before the Christian era, Jews lived in the territory of what later became the Venetian Republic, but Jews are historically first mentioned in a decree issued by the Senate of Venice in 945 A.D. One could find among the sons of the Ghetto not only money-lenders and traders, but also engineers and manufacturers, actors and musicians. Some of its physicians achieved fame in the Christian world. The wealth of the Jewish community decreased, however, in the eighteenth century. Many Jewish merchants lost their shops between 1714 and 1718 in the last stage of the republic's war with Turkey. In 1735 the ghetto authorities were forced to declare themselves bankrupt. About forty years later, medieval economic re-

strictions were enforced upon the Jews who, hitherto, had enjoyed a large measure of freedom.

It is clear that these dire circumstances compelled Samuele Medina and Allegra Medina Moravia, both of Verona (which belonged to the territory of the Venetian Republic), to embrace Christianity. They were given the name of Manin after their sponsor at the font. Their son, Pietro Manin, married a Gentile girl, Anna Maria Bellotto, who became the mother of one of the greatest figures in the modern history of Venice.

Daniele was a sickly child, and he remained physically weak throughout his life, although, according to this biographer, Trevelyan, he flamed like a volcano when the call for action came. He was also a very precocious child. At the age of twelve he published a philosophical treatise, at sixteen a translation from the Greek text of the pseudo-epigraphic book of Enoch (with notes which were praised, much later, by such an authority as Renan), at twenty a translation from the French of the Pandects of Justinian; a few years later he edited a Dictionary of the Venetian dialect. Daniele mastered, in addition to his native language, Hebrew, Greek, Latin, French and German. In 1925 he took a Doctor's Degree in Law at the famous University of Padua; thereafter he started practising law at Venice, where he married the daughter of a lawyer. He had two children, a daughter and a son; the son, Giorgio Manin, was destined a play a certain role in Garibaldi's struggles for Italy's liberation long after his father's death.

The city of Venice had been ruled despotically by the Hapsburgs since the downfall of Napoleon. Although they had been granted a liberal constitution by the Austrians, it was never observed. The rest of Italy was divided into numerous small dependent or semi-independent

states, politically important, yet quarrelling among each other to the great pleasure of France and Austria, who were the actual rulers of the hapless country.

A feeble cry for unity and liberation from the foreign yoke was first uttered in 1831, after the July Revolution in Paris had shown the masses outside France that the will of a nation could be more powerful than guns. But the Italian masses were not yet ready for a revolt. In Venice, for instance, Manin and several of his friends printed a proclamation calling on the Venetians to rise against the hated Hapsburgs. They distributed the pamphlet in the city, but the Venetians paid no attention to it. The Austrian police, of course, were anxious to discover the origin of the proclamation, but did not find its writers.

Up to 1840 Manin led the modest life of a middle-class lawyer, showing no particular interest in politics. When, however, a railway was to be built between Venice and Milan, the young lawyer turned the technical and financial problem into a political question, stressing the fact that the railway would unite not only Milan with Venice, but also Lombardy with the cities of the Veneto, thus strengthening the Italian national spirit. Through his efforts the shares of the railroad company were purchased by Italians instead of Viennese bankers. "My friends," he said at a banquet given by some members of the Milanese aristocracy for the Venetian delegates, "we have accomplished something more important than the question of a railway."

As a matter of fact, the Italian directorate was not very successful in handling the technical problems, and in 1845 the Austrian government forced the shareholders to hand over to it the completion of the railway. Manin protested against this outrageous order at a public meeting in Venice, denouncing the proceeding as a national humiliation, as a suicide imposed by the authorities, but his protest was in vain. The Austrians, however, did not prove more efficient: it took them twelve years to complete the line, and when the first train left Venice for Milan, the body of the exiled Manin was being carried to the Montmartre cemetery in Paris.

Austria's arbitrary action caused the little man with the big spectacled head to

lose his temper. Infuriated, he started a "Lotta Legale," a constitutional agitation against the despotic methods of the Austrian government. Together with the politician Niccolo Tommaseo he endeavored to prove to the world that Austria had never observed the constitution which she had granted to Lombardy and Venetia in 1815, and that the Hapsburgs, while posing as the guardians of order, had broken their own laws.

Incidentally, it was Tommaseo who, in his famous memorial: "*Diritto degli Israeliti alla civile egualianza*" ("The Right of the Jews to Civic Equality") urged his countrymen to grant the Jews of Venice the same political freedom they had enjoyed when the city had been part of Napoleon's Empire.

Since direct propaganda against Austrian rule was *verboten*, the two men used every possible means to convert non-political meetings into political ones. Thus, in the fall of 1847, Manin organized the Ninth Congress of Italian savants which took place at Venice, in order to discuss the burning political problems with these scholars in defiance of the Austrian censorship and police. It is of interest that a number of Venetian Jews participated in the Congress, especially the Chief Rabbi, Abraham Lattes, who joined a commission of archaeological studies, and Girolamo Lattis who had fostered the drainage and cultivation of certain swampy regions in the Veneto and who became a member of a commission of agricultural studies.

After one of the meetings, a member touched Manin's shoulder, saying:

"You will be the redeemer of this country."

"With crucifixion or without?" asked Manin.

"Without, I hope," was the reply. "But I don't guarantee it."

At the end of the year 1847 the popular agitation for home rule reached formidable heights. Imitating the Boston tea-party, the Venetian hotspurs decreed a self-denying ordinance against cigar smoking, in order to strike at a considerable source of Government revenue, and also to give proof of the unanimity of the citizenry. No Italian was seen smoking in the street; those Austrians who, provokingly, smoked cigars, were caught and beaten.

On January 8, 1848, Manin presented

to the Central Congregation of Venice (the state authorities) the country's demand for Home Rule. Altogether, the demands of his petition were highly moderate: "A separate and distinct North-Italian Government dependent on the Emperor alone and not subject to the Viennese bureaucracy; the army and navy to be Italian in personnel from top to bottom; a separate financial system and the adhesion of Lombardo-Venetia to the Customs-union of the Italian States; a reformed electoral law and abolition of property qualifications for members of the Congregation; open and oral pleadings in Court; abolition of arbitrary police action; abolition of censorship; the concession of the Civil Guard—as the bulwark of liberty and order in the cities." (From the Trevelyan history.)

The answer of Chancellor Metternich's henchmen to these justified demands was simple. They did what the henchmen of Hitler or Mussolini would have done in a similar case a hundred years later: they arrested Manin and Tommaseo. On January 18, 1848, a closed gondola, the ill-famed "Black Maria" of Venice, carried Manin to the prison.

It was very foolish of the Austrians to incarcerate Manin and Tommaseo, thus making them martyrs and fostering the revolutionary spirit of the Venetians. During Manin's absence, the lawyers of the city as a body took charge of his professional work, the carnival festivities were forbidden and a time of patriotic mourning was proclaimed. Fortunately, the two brave men did not have to stay long in the dungeon; in February, 1848, the revolution broke out in Paris, and the revolutionary wave spread all over Europe, sweeping that arch-enemy of progress, Chancellor Metternich, out of his palace at the Ballhausplatz in Vienna on March 15. When the good tidings that Metternich had fled reached the Venetians, a huge crowd assembled under the governor's window, shouting "*Fuori Manin e Tommaseo!*" ("Release Manin and Tommaseo!"), while another crowd, headed by Manin's seventeen-year-old son, Giorgio, stormed the prison where he was kept and set him free. After a brief struggle with the Austrian troops, the Republic was proclaimed on March 22; Manin was elected president and moved into the Governor's Palace.

It should be noted that one of the first acts of the new government was the proclamation that "the citizens of the united provinces of the Republic, whatever be their religious confessions, none excepted, shall enjoy perfect equality of civil and political rights." Almost simultaneously the Chief Rabbi of Venice urged the Jews to join the National Guard and to defend the Republic. Two professing Jews were members of Manin's cabinet, Leone Pincherle, Minister of Agriculture and Commerce, and Isacco Pesaro Maurogonato, Minister of Finance. The latter handled the financial affairs of the Republic so dexterously that when, after the city's surrender the Austrians examined the state vaults, they found there, to their surprise, a reserve of 700,000 lire in gold and drafts on the banks of London and Turin. "Never would I have believed that this scum of republicans could be so competent!" the Austrian military governor exclaimed, flabbergasted. Several Jews were members of the National Assembly, besides the aforementioned chief rabbi: Baron Giacomo Treves de' Bonfili (it was said that he was elected to the Assembly by the largest number of popular votes after Manin and Tommaseo), Abram Errera, Angelo Levi, Rabbi Salomone Olper, Benedetto Del Vecchio, and Cesare Della Vida. Among the defenders of the city were a dozen Jewish officers, and a large number of privates, while those Jews who did not actually take up arms contributed munificently to the treasury. Not only did the Jewish women donate their jewelry to the Fatherland, but even the synagogues sacrificed their sacred vessels to the cause of Venice. And never in modern history have the relations between Gentiles and Jews been so cordial as they were in the Venetian Republic under Manin's leadership.

For a short time, when the fusion of Venice and the Kingdom of Piedmont seemed advisable, in order to meet efficiently the Austrian forces led by old General Radetzky, Daniele Manin retired from his office to serve as a spectacted private in the Civil Guard. But things did not go well under Piedmont, and he again emerged from his obscurity in August, 1848, with doubled prestige. The Austrians conquered the Venetian mainland and made all necessary preparations for the siege of the island city. When,



on April 2, 1849, only a narrow strip of water separated the Austrian forces from the capital of the Republic and the siege seemed imminent, the Maggiore Consiglio of Venice issued the following proclamation:

"Venice will resist Austria at all costs. President Manin is invested, for that purpose, with unlimited powers."

For more than four months Venice, with her small army of 18,000 heroically resisted the vastly superior Austrian forces which waged an amphibious war against the inhabitants of the lagoon, cutting off all routes of supply. At this crucial time, perfect order reigned in the besieged city. No defeatism, no crimes hampered the military efforts of the 200,000 Venetians, who bore the brunt of Austria's war against Italy with a cheerful countenance long after Republican Rome had fallen, Mazzini was again in exile, and Garibaldi in retreat. A vivid description of this period is contained in the autobiography of Luigi Luzzatti, the Venetian Jew who was to become Prime Minister of Italy:

"The hatred of the Austrians had been instilled in us with our mother's milk and my family thanked God in their prayers for this outbreak against the detested foreign domination. Everyone was rejoicing. A national guard was formed. My uncle, Guiseppe, who was an expert swordsman and could handle the musket, became an officer. He was the man of arms in our

The liberation of Daniele Manin

family. My older brother, Davide, joined the ranks of the *guardia della speranza*, a company in which were enrolled boys upwards of nine years of age. I was not old enough to join this corps, but daily I would practice with gun and sword in our garden. And young though I was, I experienced all the emotions of the siege of Venice. When the shells began to shower our house, which faced the lagoon, we were compelled to move to another house near the Square. It is from this house that one day I saw Daniele Manin passing hurriedly along the street, and my mother stopping him to ask anxiously for some news. There was talk of revolution, but Manin replied that everything was under control. Later, I saw the spectre of death stalking through the streets of our city—death under the triple form of hunger, cholera, and bombardment. The Austrian shells rained on us even in our new home. One night the booming was continuous and my mother tried to encourage us with the words: '*Non gave paura, le xe bombe che se stua nel Canal*' (Venetian dialect, meaning: 'Don't be afraid, they are only shells which are put out in the Canal'). But I was not afraid. My parents sought out another residence near Castello, and then in order to escape the shells and the spread of the cholera, we were forced to live on a barge. Despite these precautions my eldest brother fell ill with the cholera. My mother, a

saintly and selfless woman, guarded over us all like an angel; it was at this time that she undoubtedly contracted the heart ailment to which she succumbed much too soon."

In that terrible summer of 1849, Manin proved to be as great a ruler and general as any of the men celebrated throughout the ages. His compatriots recognized his superb qualities, and there were not a few who, while dying in the street, struck by a bullet or succumbing to the cholera, scrawled on the nearest wall: *Viva Manin!* Trevelyan has written of Manin's efforts to stamp out a last-minute revolt: "Manin rose up splendidly to the last call that was ever made on him as a ruler of men. Neither mortal disease, nor bodily lassitude, nor the destruction of all he had hoped for on earth, could prevent him from doing his duty to the end with the fiery energy he could always summon up at a crisis."

On August 23, the city had to surrender. Manin was among the forty political leaders who, with their families, embarked upon a French steamer that was to carry them away in accordance with the terms of the armistice. Among them was also Leone Pincherle, the Jewish Minister of Agriculture and Commerce. As Manin had drawn no salary during his presidency, the municipality forced the penniless man to take 24,000 lire with him in order to support himself and his family in exile. While he was preparing for his departure, a crowd silently waited for hours in front of his house to bid him farewell. He could hear a man sigh: "*Qua sta el nostro buon padre, poveretto! Ha gia tanto sofferto per me. Dio le benedissa!*" ("Here is our good father, poor man. He has suffered so much for me. God bless him!")

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In Paris Manin lived a rather quiet life with his family, raising his voice only once when, shortly before his death, he sacrificed his Republicanism for the sake of Italian unity. It must have been hard for a staunch republican like Manin to abandon his political creed, but in order to help Cavour and Victor Emanuel, he issued the following statement:

"Faithful to my flag — independence and unification—I reject everything opposed to it. If regenerated Italy must have a King, there must be only one, and

that one the King of Piedmont. The Republican Party, so bitterly calumniated, now performs another act of abnegation, and makes a sacrifice to the national cause. Convinced that before everything else we must make Italy, as that is the principal question, superior to all others, it says to the House of Savoy: Make Italy, and I am with you. If not—no."

Manin died in 1857, only fifty-three years old, four years before the King of Piedmont was to become Victor Emmanuel II of Italy. A decade after his death, Manin's bones, which had been resting at the Montmartre cemetery not far from the grave of that exiled German-Jewish poet, Heinrich Heine, were unearthed and taken to Venice. Also brought to the city were the relics of the wife of Manin, and of their daughter, Emilia. When the three coffins arrived at Venice, "a pale and tremulous youth, mounted on a mule and clothed in mourning, with sorrow in his face and tears in his eyes, came slowly forward in the midst of a general silence only interrupted by sobs to kiss the three coffins." He was Giorgio Manin, who had fought against the Austrians and had been wounded at Brescia. The son of the dictator of Venice refrained from participating in politics, but became one of Italy's leading scientists.

Under Mussolini's regime a man like Daniele Manin would have been incarcerated at Lipari or another of Fascism's torture chambers. Had he lived to see Victor Emanuel III—the king who allowed Il Duce to destroy Italian democracy—he would certainly have regretted backing the House of Savoy, for he was diametrically opposed to everything Fascism stands for. No less a man than Emilio Castelar y Ripoli, the Spanish statesman and writer who, incidentally, was a sincere friend and defender of the Jews, summed up Manin's character as follows:

"He appears like the personification of severe justice arisen in the city of legends. He seems to have in his character the conscience of the juris-consults of ancient of Socrates, and you will have the dictator of the lagoons, the man of Venice in Rome and the patriotism of Grecian heroes; as if the spirit of the lost Romans, who escaped the barbarians, and the lost Greeks, who escaped the Turks, had taken refuge among the lagoons of his country. But to the grand qualities of the antique

The Condition of German Reparations to Jews

ABOUT three years ago, the West German Government contracted to pay a sum of \$822,000,000 in reparations to Israel over a period of from 12 to 14 years. For the benefit of leaders of the American Jewish communities, the Council of Jewish Federations and Welfare Funds has now completed a survey on the operation of the reparations agreement and its effectiveness up to this time.

The study establishes that by the end of July, 1955, Israel had already placed orders for goods worth \$340,000,000 or 40 percent of Germany's total obligation. Goods worth about 200 million dollars have already reached Israel; the balance will be delivered between now and the end of 1956. The CJFWF study shows that the steady flow of reparations goods has quickened the tempo of Israel's economic life and has thereby aided the population as a whole. Up to last March, 52% of all goods went to the Israel Government and to national institutions in Israel, including the Jewish Agency; 26% was sold to privately-owned concerns; 14% to Histadrut enterprises; 2% to joint enterprises, and 3% to oil companies. Goods ordered by Israel manufacturers or distributors are sold to them by the Reparations Company, and the proceeds are applied to the Israel Government development budget. The Conference of Jewish Material Claims Against Germany has, during the past two years, received about \$19,500,000 out of 107 million dollars due from the Israel Government. It distributed this sum among various Jewish organizations throughout the world engaged in conducting relief, rehabilitation and resettlement activities for needy survivors of Nazi action, as well as in cultural reconstruction.

character, Manin unites laws of life and of conduct which can alone engender the moral principles of modern philosophy. To arrive at good by the means of good: to govern a people as the conscience governs life; awakening in them, with the voice of duty, a perfect morality; never to sully a great cause by a crime, not even for the welfare of the country—these are the saving principles of Manin's politics. Unite to the energy the conscientiousness 1848—Daniele Manin."

HAD he lived he would now have been 75 years old. No, he never grew old. His heart and his spirit forever remained young, even though he died in 1940—under 60. It is an unhappy thing that he, to whom the thought of a Sovereign Jewish State in Israel was the guiding star of his entire life's career, was not privileged to see it and to be one of the signers of Israel's Proclamation of Independence.

He looked upon himself as the heir of Theodore Herzl. He wanted no Jewish homeland, nor any other compromise. Like Dr. Herzl in his day, he openly demanded a Jewish State in Palestine with a flag and army of its own. To his followers, the Zionist Revisionists, he was a knight in shining armour, but his enemies looked upon him as a reckless, even a sinister adventurer. Because he once had an interview with Mussolini, there were those who denounced him as a Fascist. He did not get along well with the Zionist Labor Party and its leader, David ben Gurion, who became the first Prime Minister of Israel. The American Zionist leaders, Justice Brandeis and Rabbi Wise, did not agree with his drastic demands—punish the Arabs and fight the British police—but they did love and admire his gallant spirit. He was the idol of the Sabras, the Palestine-born Jewish youth. Many Zionist friends smiled and nicknamed him “the enfante terrible—the Zionist Robin Hood.”

I remember when I first saw and heard him at a Zionist mass-meeting in Cleveland, Ohio, in 1922. He defended himself. “My friends reproach me,” he said, “for accepting the British as my allies. But I say I would go to Palestine not only with the British but even with the Devil himself.” This was the keynote of his Zionist policy.

He was a statesman. When I listened to him at a conference in a Philadelphia hotel, explaining for fully three hours the international political situation, I said to myself, “What a wonderful Foreign Minister that man would make for the Jewish State.” I feel now as I felt then—a score of years ago—that not even among the most powerful nations in the world was there a foreign minister who could match him.

As an orator he was unsurpassed. He never raised his voice, he never overused

gestures. He avoided the tricks of oratory. And yet his was an eloquence that held you spellbound. His clear, insistent voice penetrated into your brain. His deep-felt sincerity crept into the heart of his audience.

And he was a brilliant writer, too. Born 75 years ago in the southern Russian city of Odessa, he was educated in Russia, in Italy and Austria, and admitted to the bar in Russia. But already in his student days he won for himself the reputation of a brilliant writer and a magnetic speaker. During the first World War he went to Alexandria, in Egypt, as the foreign correspondent of an important Russian newspaper and attracted wide attention by his reports on the Near East. He wrote brilliantly in English, French, Hebrew, Italian and Yiddish as well as in his native Russian. He translated the great Hebrew poet Bialik's work into Russian. In London in 1924 he wrote of Bialik's songs that they were a revolt against the spirit of the Ghetto—they were songs of triumphant invincible manhood. He translated Dante into Hebrew. In a little book titled, “A Word About the Regiment,” he told the story of the Jewish Regiment which helped Field-Marshal Allenby wrest Palestine from the Turks. His famous novel, “Samson the Nazarene,” was published in English and also in German as “Judge and Fool.”

It was an exciting experience to read his “Samson” when it was made into a drama. It was natural that Jabotinsky—a kindred spirit of the Biblical hero—should have chosen to write about this character. It is a powerful play. The reader can understand that Jabotinsky strove to stir a high courage into the Jewish youths of his own time. The Irgun Zvi-Leumi—the extremist Jewish young fighters in Israel—certainly drew their inspiration from Jabotinsky and his “Samson.”

The first time Jabotinsky made his appearance at a public Jewish gathering was in 1918, in Helsingfors, Finland, across

An Appraisal of a Controversial Leader on the 75th Anniversary of His Birth

THE HISTORIC JABOTINSKY

By LEON SPITZ

the water from St. Petersburg, now known as Leningrad. The Jewish Deputies of the Russian Duma (Parliament) fled from Russia and studied ways to fight for Jewish rights not only in Palestine but throughout the world. He was one of the Jewish leaders who attended and became known as the chief sponsor of the Helsingfors Platform. Some years later this inspired the American Jewish leaders—Rabbi Stephen S. Wise, Louis Marshall, and others—to demand at Versailles, with the help of President Woodrow Wilson, that the Jews in Eastern Europe receive minority or nationality rights to maintain their own schools, elect their own representatives to the Parliaments, and control the Jewish activities in their own communities.

At one time he succeeded Dr. Chayim Weizmann as the Chairman of The Zionist Commission in Palestine, which was appointed with the approval of the World War Allies to advise the Military Administration in Palestine. But when the Arabs rioted against the Jews he organized Jewish self-defense battalions and beat back the attacks. For this the British police arrested him and threw him into a dungeon in the ancient Crusader castle in Acre. Protests rose all over the world, even in the British Parliament. After Jabotinsky spent three months in jail, he was released. But the bloody Mufti of Jerusalem—who incited the Arab riots—was released at the same time. The British wanted to placate both the Jews and the Arabs.

At another time Jabotinsky even joined Dr. Weizmann as a member of the World Zionist Executive Committee, but he could not agree with Dr. Weizmann's compromising methods, and after a short year he resigned. After that he opposed Dr. Weizmann violently and forced Weizmann to resign his office as Presi-

(Continued on page 22)



NEWS OF THE CENTER

Rabbi Kreitman to Deliver Message For College Students at Late Services

This Friday, December 23rd at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Kreitman will discuss the subject, "The Casual Look in American Religious Life — A Message Directed to Our College Youth." In this sermon, Dr. Kreitman will discuss the present religious situation on the college campus in the total frame-work of American religious life. We hope that many of our members as well as college students visiting during their winter vacations will attend these services to hear this most vital message.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Junior League to Take Charge of Annual College Student Service Next Friday, Dec. 30

Next Friday, December 30th, we shall be privileged to have our annual College Student services at which we hope all the students of the colleges and universities who are home for their winter vacation will attend. Members of the Junior League will participate in this service.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year Gift Fund.

Members are urged to make contributions to this fund.

Correction

The following names were inadvertently omitted from the lists which appeared in last month's November issue of the *Review*:

Mr. Emanuel Cohen—Kol Nidre Fund Contributors' List.

Mr. Ike D. Spiegel and Mr. Philip Levin, Sustaining Members' List. Sabbath Services

Friday evening services at 4:20 p.m.

Kindling of Candles 4:10 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah—"Vayigash," Genesis 44:18-47:27. Haphtorah Reading: Prophets, Ezekiel 37:15-28.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:00 p.m.

The lecture in Yiddish by Rabbi Gerson Abelson will be held at 3:50 p.m.

Mincha services at 4:20 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.

Mincha services at 4:20 p.m., followed by Maariv.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Nathan Wolfe of 350 Lefters Avenue on the celebration of their son Stanley Robert's Bar Mitzvah at the Center this Sabbath morning, December 24th.

Congratulations and best wishes are also extended to Mr. and Mrs. Sali Rothschild of 715 St. Marks Avenue on the Bar Mitzvah of their son, Stanley R., at the Center this Saturday morning, December 24th.

Holiday Gym Schedule Mon., Dec. 26

The holiday schedule will prevail in the Gym and Baths Department on Monday, December 26th, and will be open for men from 10 a.m. to 2 p.m.; and for boys from 2 to 4 p.m.

Mr. Harold Hammer Leaves the Center

It is with regret that the Center must announce the leaving of its Administrative Director, Mr. Harold Hammer. Mr. Hammer has accepted the position of Administrative Director at the Chizzuk Emunah Synagogue in Baltimore, Maryland, one of the great historic congregations in the Conservative movement. We wish Mr. Hammer all good fortune and congratulate our sister congregation on its choice of administrator, though this deprives us of a skilled and loyal executive.

Mr. Hammer's duties of Administrative Director will be taken over by Mr. David Gold, the Executive Secretary.

THE HEBREW SCHOOL

SEVERAL weeks of vigorous campaigning came to an end on November 22 and 23, when elections took place for officers of the General Organization of our Hebrew School. The victorious candidates are Marion Brown, president; Stanley Rothschild, vice-president, and Jeffrey Feinman, secretary.

Our Hebrew School is in the midst of "Open School Month," which is taking the form of grade conferences. Parents are invited by letter to visit the class in session for one hour. A half-hour conference with the teachers and Mr. Aaron Krumbein, acting principal, follows. The conferences will continue into January and parents are urged to observe their child's class in action.

The major event of our fall season was the Hanukkah celebration of our Hebrew School which took place on Sunday, December 11. The feature of the performance was a play in three acts, "The Brave Maccabees," written, produced and directed by Mrs. Evelyn Zusman. Mrs. Miriam Tessler was in charge of the choreography.

production. Mrs. Louis Putterman was in charge of the scenery. Mr. Herb Levine supervised the make-up. Mrs. Herman Soloway did the costuming with the assistance of Mrs. Joseph Kalton and Mrs. Samuel Levy. Materials were presented by Mrs. Ellis Nisselson and Mrs. Ben Moskowitz. Mr. Emil Weinstein directed the choral and school singing.

A Hebrew playlet, "The Maccabean Pilgrimage," written and directed by Mrs.

Rachel Bethlahmy, was presented by Grade 5.

The High School Community Breakfast took place on Sunday morning, December 18. It was preceded by morning services conducted by the Post-Bar Mitzvah and High School classes. A very enjoyable repast was prepared by the Parent-Teachers Association. The main feature was a very inspiring Hanukkah message by our Rabbi Benjamin Kreitman.

Young Married Group

AS WE reach the mid-way mark of our season we find ourselves looking back on many interesting programs and group activities, such as our most successful Theatre Party. Those of us who were fortunate enough to attend the First Annual Dinner and Dance have the most pleasant recollections of an enjoyable evening. Looking ahead, we have for our December 28th meeting the very eloquent Mr. Harold Becher, who will speak on "The Mystery of the Vanishing Jew," in keeping with the Hanukkah spirit.

For the past few years the Young Mar-

ried Group has had among its active members two untiring and devoted people, Mr. and Mrs. Harold Hammer. It is with deep regret that we must bid them farewell. The Testimonial we so humbly rendered to the Hammers was our small way of saying "Thank You," for one night could hardly be enough to express our gratitude. So, to our dear friends, Shirley and Harold Hammer, we extend our best wishes for the success and happiness they both deserve.

I am looking forward to seeing you at our next meeting.

WILLIAM BRIEF, *President*.

Applications for Membership

The following have applied for membership:

GOLDEN, RALPH: Single; Res.: 900 Eastern Pkwy.; Bus.: Engineer, 240 Wythe Ave.

HARRIS, MILTON: Single; Res.: 4811 Church Ave.; Bus.: Hardware, 16 W. 18th St.; *Proposed by* Leonard Krawitz, Bernard Stein (Reinstatement)

LESSER, ABRAHAM: Married; Res.: 451 Kingston Ave.; Bus.: Shoe Salesman, 89-39—164th St.; *Proposed by* Julius Kushner.

ZABOTINSKY, MISS EILEEN: Res.: 618 E. 93rd St.

ZEILER, MURRAY: Married; Res.: 305 Linden Blvd.; Bus.: Pharmacist, 1193 Fulton St.

ZWERDLING, MISS ROSANNE: Res.: 565 Crown St.

Additional Applications:

BAKER, STANLEY W.: Single; Res.: 687 Sheffield Ave.; Bus.: Accountant, 853 Broadway; *Proposed by* Harry Heckt, Leo Kaufmann.

ELKIND, AARON: Single; Res.: 1497 Carroll St.; Bus.: Real Estate; *Proposed by* Arnold Magaliff, Harold Kalb.

FALK, MICHAEL: Married; Res.: 269 Schenectady Ave.; Bus.: Clothing Contractor, 688 Broadway; *Proposed by* S. Sidorsky, M. J. Schwartz.

FISCHER, S. LOUIS: Married; Res.: 371 East 54th St.; Bus.: General Products, 5201 Foster Ave.

KLAVERNS, NORMAN I.: Single; Res.: 5103 Beverly Rd.; Bus.: Electronics Engineer, R. C. A. Corp., Camden, N. J.

KASSOVER, MARTIN: Single; Res.: 1402 Brooklyn Ave.; Bus.: Pharmacist, 220 West 42nd St.

KURZMAN, MISS KALA: Res.: 156 So. 9th St.; *Proposed by* Herbert Krasner.

MORGENSTERN, MISS LENORA: Res.: 8313 Bay Parkway; *Proposed by* Herbert Krasner.

PIERCE, MURRAY: Single; Res.: 181 Rockaway Pkwy.; Bus.: Luncheonette, 313 West 37th St.

SCHWARTZ, DANIEL: Single; Res.: 257 East 55th St.; Insurance, 80 Maiden Lane.

WEISBERG, MISS GERT: Res.: 308 East Broadway; *Proposed by* Herbert Krasner.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Youth Activities

AS WE approach the midpoint of our season's work, we find our young membership highly enthusiastic over future activities. Early this month, with the spirited Thanksgiving weekend of Jewish Living just behind, we began to plan for the Hanukkah observance. A wide variety of programs and projects were undertaken, including the presentation of an original playlet by the youngest girls' club and the fashioning of clay Hanukkah menorahs by a teen-age group. Each club enjoyed lighting the candles and singing the appropriate songs.

Last week the U.S.Y. clubs sponsored a Hanakkuh dance. This was a cooperative venture for the purpose of supplementing the Center's subsidy for the delegates to the National Convention of the United Synagogue Youth, which gets under way next week.

Upon resumption of activities after the first of the year, the clubs will begin the major unit of their work—projects aimed at furthering human values and understanding among our fellow-Jews and in our society.

Junior League

THE past month was an eventful one for our Junior League. After a successful Thanksgiving Dance, the group began preparations for the observance of Hanukkah. On December 8, a round-table discussion was held on: "The Historical Significance of Hanukkah." The following week, a holiday festival and carnival-type program was presented. For December 22 a relaxing movie show was scheduled to set the mood and pace for a restful college vacation period.

Next Thursday the Junior League is sponsoring its Annual Winter Frolic and Dance. It is hoped that the turnout will be as great as in the past.

The January schedule calls for a variety of programs. On January 5, the first of a series of talks will be given on the subject: "Modern Trends in Judaism." This will be followed by another enjoyable session of Hebrew dance instruction. Then Mr. Brickman, the adviser to the Junior League, will deliver a presentation on the latest developments in the field of world Jewish migration. A game night and open house are also scheduled.

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

At our December meeting, Sisterhood celebrated Jewish Book Month.

The motto of our ancestors was, "Lo Am Ha'aretz Hassid—An Ignorant Man Cannot Be Pious." Our ancestors proclaimed that one who did not know the laws and the traditions would not be able to truly face and solve life's issues. Study and learning were all important for the Jewish people's very survival. Jewish literature is rich, vital and absorbingly interesting; it dispenses the genuine joys of reading and enriches the personality. Reading of standard books of Jewish thought and ideology is of great help to the Jewish woman in her effort to become a knowing and proud member of her community.

Jewish Book Month should stimulate us to read books of Jewish interest. This reading will not only help us to relive the past, but also will help us to preserve our heritage for the greater glory of mankind.

MOLLY MARKOWE, President.

Seventh Annual Institute Day

Free people everywhere recently celebrated the tenth anniversary of the United Nations, but nowhere, we are sure, was it observed more effectively and more significantly than at Sisterhood's Institute Day, held on November 30. This has become an outstanding event not alone for us, but for all Brooklyn organizations. The overwhelmingly large audience of our own Sisterhood members and friends, delegates from all Brooklyn Sisterhoods, and representatives from community organizations, attested to the increasing importance of this all-day convention.

The morning session began, quite appropriately, with a special prayer delivered by Mrs. Anne Bernhardt. Mrs. Clara Meltzer, chairman for this session, set the tone for the day's proceedings by stating that, through our survey of the work of the U.N. it was our hope that we would all become more aware of the

role the United Nations has assumed as to the instrument of peace among nations. Declaring that the basic precepts of the U.N.—peace and freedom—were taken from the Torah itself, she introduced our own beloved Rabbi Kreitman to elaborate on this theme. Rabbi Kreitman spoke of the foundations of the U.N., declaring that Judaism gave mankind the ideas and concepts upon which the world organization was founded. Following this most illuminating and erudite address, we were privileged to hear Sisterhood's favorite pianist, Miss Shella-Nan Markowe, talented daughter of our president.

Luncheon was prefaced by the ritual of the *motzi*—breaking bread, rendered by Mrs. Sarah Kushner. Our hostess chairman, Mrs. Sadye Kurtzman, and her capable committee, served luncheon to the more than 300 women present, and we are grateful to them for the efficient manner with which this task was accomplished. A brief recess was devoted not only to browsing about the gift tables, supervised by Mrs. Lillian Lowenfeld and her co-chairman, Mrs. Sadie Kaufmann, but to purchasing the gaily-colored toys, etc., symbolic of Hanukkah. Books of Jewish content were displayed at the publications table manned by Mesdames Irene Schiff and Edna Krinsky, and a vivid reminder of the urgency of the Israel Bond Drive was manifest by the Israel Bond table at which Mrs. Anne Weisberg, chairman, presided. The spirit of Hanukkah was further enhanced by a Hanukkah display table complete even to the traditional *lotkes*, prepared by the women of the P.T.A. of the Center Hebrew School.

The all-too-brief interlude ended as our Reception Committee, headed by Mrs. Sarah Klinghoffer, guided our members and guests into the spacious auditorium for the opening of the afternoon session. After the rendition of the anthems, sung by Cantor William Sauler, and the reading of the prayer by Mrs. Cele Benjamin (in the absence of Mrs. Rena Spatt), Chairman Edythe Sauler introduced our charming president, Mrs.

Molly Markowe, who extended a warm welcome to the large audience and gave a brief resume of the morning session. Rabbi Kreitman was then called upon for greetings, in the absence of Rabbi Levinthal, who unfortunately could not attend.

A Documentary, produced, adapted and narrated by Mrs. Shirley Gluckstein, our Social Actions Chairman, depicted the "United Nations At Work." In presenting the prologue, Mrs. Sauler related the ancient tale of Haman, and declared that just as we had Hamans of old, so today there are Hamans who are threatening the peace of the world. The play was an enlightening presentation of the many aspects of the U.N., and the women participating in it, the Mesdames S. Horowitz, M. Kahn, E. Krinsky and S. Seckler, are to be congratulated for their splendid performance as is Mrs. Gluckstein who conceived the entire production. The work of the various agencies of the U.N., UNESCO, UNICEF, W.H.O., F.A.O., were brought sharply into focus by these talented and dedicated women. The musical accompaniment, performed by Mr. Sholom Secunda and the Sisterhood Choral Group, provided the mood and the spirit which literally transformed us from our roles of passive spectators into active participants of this "United Nations on Parade!"

And now we were introduced to our guest speaker, Mr. Clark Eichelberger, Executive Director of the American Association for the United Nations. It was gratifying to hear him say that if the Documentary we had just witnessed could be shown throughout the country, it would serve as a most useful medium of propaganda for the perpetuation of the U.N. In analyzing the background of the U.N., Mr. Eichelberger told us that colonialism is rapidly diminishing; the will of the subject people is for self-determination; that this is no longer an age where isolationism can exist; the fantasy of air-space, which once existed only in the minds of children, is developing into a reality; we are coming to a decade of no frontiers, which is a by-product of the atomic age. Mr. Eichelberger concluded his most informative talk with the hope that, by turning to the United Nations, the nations of the world will find a solution to the many perplexing problems which beset them. To which we utter a fervent Amen. A question

and answer period which followed brought to a close this most meaningful presentation of "United Nations on Parade." We would like again to thank all those who made this program possible.

Todah Rabah

To Sadie Kaufmann, Dorothy Miller, and Rose Meislin for their annual visit to the Jewish Hospital for Chronic Diseases and bringing Sisterhood's Hanukkah gifts and greetings to the patients of the hospital. We wish to commend these women for faithfully performing this *mitzvah* year after year.

Kiddush to Junior Congregation

Mrs. Sadie Kaufmann, chairman and Mrs. Edna Krinsky, co-chairman, announce that a Kiddush to the Junior Congregation will be sponsored by the following members: December 31—Mr. and Mrs. Jacob Hoffman, in honor of their daughter's marriage; and January 7th—Mr. and Mrs. Nathan Garelik, to celebrate the opening of their new home.

Cheer Fund

Mrs. Fanny Buchman, chairman, reports the following contributions to our Cheer Fund:

In memory of Mrs. Rose Katz's sister Mesdames L. Lowenfeld, M. Meyer, B. Schaeffer.

In memory of Nat and Ben Bader's mother, Mr. and Mrs. Philip Amster.

In memory of their uncle, Morris Neinken, Mr. and Mrs. Lawrence Meyer.

Mrs. Buchman can be reached at PR 4-3334, if you wish to celebrate a *simcha*, or observe the memory of your dear ones, by contributing to this Fund.

Federation of Jewish Women's Organizations

The annual convention and luncheon of the Federation of Jewish Women's Organizations will be held at the Hotel Astor on Wednesday, January 18. This will be the occasion for the 60th anniversary of this organization. The theme for the day will be "Broader Horizons." Please reserve the date and plan to attend. Reservations at \$6.50 may be made by calling Mrs. Benjamin Markowe at PR 2-1287.

Federation of Jewish Philanthropies

This most important organization, comprising 116 agencies, is again appealing to us for our financial assistance. Remember—a woman's gift is her own—the symbol of her own understanding—over and above her husband's contribution. Please send *your* contribution to Mrs. Cele Benjamin, over-all chairman, or to Mrs. Sarah Kushner, chairman, in care of the Center. Contributions will be invited to a gala Federation Day event to take place on January 26th at 12 Noon at the Hotel Sheraton Astor for donors of \$10 and over; Victor Borge, Guest Artist.

YOUNG FOLKS LEAGUE

ON DECEMBER 21, the Young Folks League sponsored its annual drive on behalf of the Federation of Jewish Philanthropies. The Chairman for the evening was Morris Bloomstein and words of praise for Morris and the entire Charities Committee are in order for a job well done.

Although the pledges made amounted to a substantial sum, the true success of our Federation Drive cannot be measured in terms of dollars and cents. For more significant is the fact that the volume of pledges represents undeniable proof of the awareness of Young Folks League of the needs of Federation and of our desire to see its activities continued and furthered. I would like to thank all for their eagerness in responding to a worthy cause and for the generosity displayed by the donations of our members.

The officers and members of the Executive Board of the Young Folks League have been greatly concerned during recent weeks about the late starting of our regular meetings on Wednesday nights. It is generally felt that if our programs began earlier they would be more enjoyable for the membership-at-large. The proposed plan is to start our meetings promptly at 9 P.M. Such an undertaking can only be successful through the fullest cooperation of our members. Please try to be at our meetings by 9:00 P.M.

Calendar of Events

Sun., Jan. 1: Bowling at Kings Recreation Center on Clarkson Ave., 2:30 P.M. The YFL meets at bowling every Sunday afternoon.

Calendar of Events

Mon., Jan. 9: Sisterhood Executive Board Meeting, 1:00 P.M.

Wed., Jan. 18: F. J. W. O. Luncheon, Hotel Astor.

Mon., Jan. 23: Sisterhood General Meeting, 12:45 P.M. An inspiring program dedicated to Torah Fund, and the showing of a film, is being planned.

Advance Notice

Gala Program in celebration of Jewish Music Month. You and your husbands are cordially invited to attend. Watch for date and further details.

Wed., Jan. 4: Regular meeting—Post New Year's Social—Admission by invitation and membership card only.

Thurs., Jan. 5: YFL Dance Group—8:15 P.M. Miss Thelma Goldstein, Chairman.

Fri., Jan. 6: *Oneg Shabbat* following the Late Friday Night Lecture Services. Held weekly.

Sat., Jan. 7: Attend Sabbath services with our members in YFL row.

Tues., Jan. 10: Bridge, Scrabble and Chess Group—8:30 P.M.

Wed., Jan. 11: Regular meeting—First presentation of a series of "Film Nights."

Thurs., Jan. 12: YFL Music Group—Leonard Krawitz, Chairman.

IRA M. GROSS, *President*.

Personals

Dr. David Kershner of 1406 Albe-marle Road, Director of Surgery at the Jewish Chronic Disease Hospital of Brooklyn, has been elected President of the Medical Board of that hospital.

Mr. Irvin I. Rubin of 84 Sterling Place has been elected Vice-President of the New York Section of the Society of Plastics Engineers.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Herman Jacoby of 1304 Union Street on the birth of a daughter, Julie Ann, to their children, Mr. and Mrs. William Edwards of Alaska on Dec. 10th.

Jabotinsky

(Continued from page 17)

dent of the World Zionist Organization.

Jabotinsky from the first felt that the Jews should themselves have a hand in taking Palestine from the Turks. To accomplish this he proposed to organize a Jewish brigade, but he met with much opposition, even from Zionist leaders. But Weizmann encouraged and General John Smuts, the Prime-Minister of South Africa, pushed the project. At last the Zion Mule Corps was organized and was shipped off to Greece. The Commander, Col. Patterson, later praised the men for their courage and efficiency. Jabotinsky was commissioned an Honorary Lieutenant. Later the Judean Brigade was formed and several battalions marched with Viscount Allenby to capture Jerusalem, wearing the Mogen David on their British uniforms and carrying the white and blue flag of Zion together with the British standard—for the first time since Jerusalem had fallen 1900 years before. Jabotinsky then left for England, but when he wanted to return to Palestine, the British authorities refused him permission to re-enter the country.

So he made Paris his temporary home and set out for speaking tours in the United States and European countries. When he lived in Paris, he edited the Russian language weekly, *Rassviet*, published by the International Zionist Revisionists Party. As the World President of the Revisionists he directed this super-patriotic Zionist organization and the Brith-Trumpeldor movement from that city.

In 1935 the Revisionists, impatient with the then slow progress of the World Zionist Organization, seceded from it. Some years later they returned to the fold.

Today in Israel, the Heruth, a Freedom Party, is the heir to his program. In the *Knesseth* (Parliament) they are now the second largest party.

A colorful and inspiring personality Vladimir (Zeev) Jabotinsky certainly was. His slight physical body harbored a fiery spirit. He was lovable, eloquent, glittering, magnetic, despite the fact that he was actually a little man, rather slim and quite unprepossessing. Above all else, he was the knightly champion of Zion, and as such he will be remembered in the years to come.

THE BROOKLYN JEWISH CENTER

Announces the Annual Campaign in behalf of the Jewish Theological Seminary, the United Synagogue of America and the Rabbinical Assembly. . . . This campaign will include a drive for the completion of the Endowed Fellowship in honor of

RABBI ISRAEL H. LEVINTHAL

The chairman of the campaign is

JUDGE DAVID A. BENJAMIN

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THE ORGANIZATIONAL DINNER WILL BE

HELD ON

Wednesday Evening January Eleven

A Membership Campaign Brunch Will Be Held On

Sunday, January Twenty-nine

at 10:30 A.M.

Call For Membership Participation

This means you will entertain at a Membership Meeting. Can you sing, dance, play an instrument or do card tricks?

Mr. Secunda will audition you and arrange the program.

Address a card to Mr. Ira I. Gluckstein, Chairman of the Social Committee, giving your name, address, telephone number and what you can do to entertain. You will get a date for an audition in reply.

A NEW BOOK

By RABBI LEWITTES

"Highlights of Jewish History: from Daniel to the Rambam," by Rabbi Mordecai H. Lewittes has been published by the Hebrew Publishing Co. This is the third in a series of history text-books intended for children in religious schools. It is a sequel to "Heroes of Jewish History: from Abraham to Moses," and "Heroes of Jewish History: from Joshua to Jeremiah." It includes many pedagogic aids for teachers and students.

Rabbi Lewittes is also the author of "The Student Bible" (2 vols.) and co-author with Dr. Harry Blumberg of "Modern Hebrew" (2 vols.) and "Select Readings in Hebrew Literature."

FIRST CHOW

(Continued from page 12)

It's the same animal and it's only killed differently.

Closer! Coffee, string beans, and now the end of the line. The thick smell overpowered Jack, made him want to drop his tray, to leave the mess line, but he didn't. Hold the tray out, Jack, so the pork chop doesn't slide off. Take it now and try to force it down, get it over with. Jack clogged his nose and sucked breath through his open mouth.

The chop lay there, alien. Jack followed the man ahead of him to a table, slid down the tray, and sat down. Lots of people have trichinosis festering their insides. But the chop was safe because the Navy cooked it long enough.

Jack tore the bread slice in half and buttered it, speared string beans with his fork, and ate. He took a bite of the bread, postponing, chewing slowly. Then he slowly swiveled the tray around so the meat was in front. He fingered a knife, then set it down again. The chop still steamed and a pearl of fat rolled off the bone. Thick fat, not like chicken fat that is so lean and fluid. That drop was viscous and round, round as a hog's body is round, with potbellied layers of fat, and it moves sluggishly, the hog.

He pushed the prongs in, with his nose blocked and no smell. He pulled the knife across the corner of the chop, sawed back again, and cut off a chunk. It was soft, and he didn't need to cut much. Pick

it up, Jack, eat now, but he couldn't eat while breathing through his mouth.

Open your nose and take it in. Jack shuddered. It was sweaty to his nostrils. He was not hungry anyway, he decided, so there was no reason to eat; he should get up and get to the sack. His stomach didn't feel good anyway. Come back and try pork next time they have it. Your stomach never feels good the first time that you're in a new place.

He lifted the fork toward his mouth and strained his resisting lips and teeth wide apart. Then he lay the skewered chunk on the bottom of his mouth and closed his mouth, lips only, teeth far apart, tongue far back in his throat. He pulled the fork outwards and the meat jammed against the front of his mouth, pulling loose and dropping on the floor of his mouth. Jack was unable to uncoil his tongue forward. His mouth was dry. Push tongue, push, it won't bite you. See how it tastes. But he could not chew the meat, could not swallow it and surround it with his body, make it part of him. Not a damn reason in the world why he shouldn't bolt it like apple pie. It was clean, no worms, everybody likes it. And when you're in the Army or Navy you're expected to eat anything you get.

The jaws swung their cutters toward the chunk. They closed and began to chew, faster, then rhythmically. He was

not getting sick, it did not taste at all, he could not tell what the flavor was, maybe because his nose was half closed. Jack put a forkful of potato on top of the half chewed meat in his mouth. The potato would bury the chop. Now chew the whole thing. It was chewed! It was down! It was in his stomach!

Rabbi Kreitman to Lead Israel Pilgrimage

Rabbi Benjamin Kreitman will lead a pilgrimage to Israel and a tour of Europe next summer.

Leaving New York July 15th and returning August 19th, the trip will be high-lighted by a comprehensive tour of the Holy Land, visiting all principal centers of historic and religious interest, and including official receptions by the Chief Rabbi and other dignitaries. Visits to the leading cities of England, France, Switzerland, and Italy will round out the tour.

Those persons interested in joining the tour should contact Mr. Harry Blickstein at MUrray Hill 2-0342 or SLocum 6-7852.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of gifts for the purchase of taliseim and Prayer Books from the following:

Mr. and Mrs. Leonard Beren in honor of their son's Bar Mitzvah.

Mr. Herman Goldsmith to commemorate his father's Yahrzeit.

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